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THE CHRONICLE

OF THE

London Missionary Society.

I.—NATIVE CHRISTIANS IN INDIA.

BY THE REV. DR. CALDWELL, OF TINNEVELLY.

The direct acquaintance of English residents in India with Native Christians is very slight and superficial, and almost every idea they entertain as to what Christians are or ought to be, is founded on what they know, or imagine they know, of Christians of their own race. They take it for granted that English Christianity is substantially faultless, and when they happen to meet with any Native Christians and proceed to measure them by this standard, the Christianity of the Natives appears to them something so inferior to English Christianity, that they feel tempted not only to be ashamed of it, but also to be ashamed of the efforts which have ended in producing only such results.

There was a time, I admit, when I was accustomed to compare the two classes of Christians in something of this spirit myself, and when, even in my endeavours to defend the Native Christians from unmeasured censure, I was accustomed to admit, as a matter of course, the vast inferiority of their Christianity to that of Europe.

Since that time I have had an opportunity of revisiting England, and of getting much better acquainted than I ever was, or could be before, with the real condition of all classes of people in England, down to the lowest class. I have had an opportunity of correcting the superficial impressions of youth by the careful observations of riper years. The public in general are also, I think, much better informed now with respect to the real condition of the various classes that make up the mass of English society, than it used to be in the days that preceded Social Statistics. The consequence is, that now I feel at liberty to take higher ground; and not only do I not feel disposed now to be ashamed of Native Christianity, but I declare that the longer I live, and the more I see and hear and read of what takes place in the world, I see the less reason for being ashamed of it, even when placed in comparison with the old Christianity of European nations.

The Native Christian community in a mass should be compared, not with particular individuals in the English Christian community, but with an equal portion of the mass of that community. Each community has its nominal Christians, in a greater or less degree restrained and improved by their knowledge of the truth; and each has, or professes to have, its real Christians, sanctified by the truth. The mass should, therefore, be compared with the mass, the select few with the select few. If, for instance, we wish to estimate fairly the 80,000 Native Christians in this and the neighbouring district, we must compare them not with the select few of the English religious class, or with the larger but still limited number of the English respectable, well-principled class, but with any mass of 80,000 English people taken indiscriminately, educated and uneducated, religious and irreligious, reputable and disreputable. It matters little whether we take the entire mass of the inhabitants of an English town with the population of 80,000, or the whole of the inhabitants of a country district in England containing a like population, or 80,000 of the English resident in India, including all classes, gentlemen, artificers, and private soldiers.

Again, the classes that are to be compared should, as far as possible, be classes that hold a corresponding position in society. Thus, the Native Christian labourer should be compared, not with the English farmer, but with the English labourer; the Native Christian farmer, not with the English squire, but with the English farmer; the Native Christian domestic servant, not with English masters and mistresses, but with the English domestic servant.

Indian Christianity neither rises so high nor sinks so low as English. England is a country of bright lights, and of deep shadows. In India, or rather in the Indian Christian community, bright lights and deep shadows are almost unknown, and we see generally instead the equable gray light of a dull day. If there are fewer specimens of great excellence in the Native community than in the English, there are also fewer specimens of great depravity. The great gifts which God has bestowed upon the English race are oftentimes turned by the devil into great crimes. The Indian race, less highly gifted, possessing less to answer for, has a smaller reward to expect, and a lighter punishment to fear.

I can bear testimony from my own personal knowledge—and my testimony is that of a person who has long had excellent opportunities for ascertaining the truth of what he says—I can bear testimony from my own personal knowledge to the existence amongst the Christians of this country of a class of persons, small in number, but "precious in the sight of the Lord," who have a right to be regarded as real Christians. They are a small, but an increasing class; and I hold that, taking fairly into consideration the educational disadvantages and the comparatively low social status of most of their number, they will bear a comparison with any Christians belonging to a similar station in life in England or anywhere else. Remembering that we never can know the private life of any class of people in England so well as we know the private life, if that can be called private which is perfectly public, of Native Christians in this country, I maintain that the real earnest Christians of our Indian Missions have no need to shrink from comparison with the real earnest Christians in a similar station in life and similarly circumstanced in England,

or in any other part of the world. The style of character they exhibit is one which those who are well acquainted with them cannot but like. I think I do not exaggerate when I affirm that they appear to me in general more teachable and tractable, more considerate of the feelings of others and more respectful to superiors, more uniformly temperate, more patient and gentle, more trustful in Providence, better church-goers, yet freer from religious bigotry, and in proportion to their means more liberal, than Christians in England holding a similar position in the social scale. I do not for a moment pretend that they are free from imperfections; on the contrary, living amongst them as I do from day to day, I see their imperfections daily, and daily do I "reprove, rebuke, exhort," as I see need; but I am bound to say that when I have gone away anywhere, and look back upon the Christians of this country from a distance, or compare them with what I have seen and known of Christians in other countries, I find that their good qualities have left a deeper impression in my mind than their imperfections. I do not know a perfect Native Christian, and I may add that I do not know a perfect English Christian; but this I see and know, that in both classes of Christians may be traced distinct marks and proofs of the power of the Gospel, new sympathies and virtues, and a new and heavenward aim.

I will add a fact which must necessarily appear a very convincing one to myself. There lived a Native Christian a few years ago—rather I should say there lives, for he still lives with God—with respect to whom I am able to say, that I derived more benefit from my daily intercourse in daily labour with that ever earnest, ever humble, ever spiritually-minded man, than I did from any other person whatever during the whole period of my labours in these parts. I boldly say, therefore, that I am not ashamed of the Gospel of Christ, or of the efforts that are being made for its propagation in India. I see that here, as elsewhere, "it is the power of God unto salvation to every one that believeth," and my only anxiety is to see the number of persons that really believe increased.

Let us, then, believe and love, believe and labour. Let us have faith in God and in the power of the Gospel of God; that Gospel of which St. Paul was not ashamed in the prospect of preaching it in Rome; that Gospel which he preached therein during the two years of his imprisonment, in humility and poverty, but in the grandeur of a believing spirit, neither fearing the world's fear nor being ashamed of its shame; that Gospel which, sown in weakness, sown in dishonour, spread so rapidly from prisons to palaces that ere long it swept to destruction everything that exalted itself against it, and transformed the metropolis of worldly power and pagan superstition into the metropolis of Christianity. Happy had it been for Rome if it had never become ashamed of the simplicity and godly sincerity of that Gospel which achieved in it such marvels of success.

Let us, then, have faith in the power of the same Gospel to bring about similar results in India, in God's own time and way, provided only we are not ashamed of it, or of the efforts that are made for its propagation, but go forward in faith and hope, with enlarged and joyful hearts, in the path of duty marked out for us by the Lord of the harvest.*

* From a Sermon, preached at Palamcottah, October 21st, 1866.

II.—MADAGASCAR MISSION.

ANTANANARIVO is the capital of Madagascar, and is the head-quarters of the London Mission. It is finely situated on a lofty ridge, which stretches from south to north. The Queen's palace is near the centre. At the south end of the town is AMBOHIPOTSY, where the first martyrs were speared; Mr. Toy resides here. At the north end of the town is FARAVOHITRA, where four were burned. A little to the west of this place is ANALAKELY, with a large Church under charge of Mr. Pearse. Beyond is AMBATONAKANGA, with another equally large under Mr. G. Cousins. South of this is AMPARIBE, under Mr. W. Cousins. In the centre of the town are three Stations: ANDOHALO, under Mr. Hartley; AMPAMARINANA, under Mr. Briggs; and on the east ANKADIBEVAVA, under Mr. Jukes. There are nine Churches in the town and seventy in villages, containing 4400 members. The Christian population amounts to over 16,000 individuals. The Mission has seven ordained missionaries, with Dr. Davidson, Medical Missionary; Mr. Parrett, printer; and Messrs. Cameron, Sibree, and Pool, architects and builders. (*See* "Chronicle," November, 1866.)

1.—STATE OF THE CONGREGATIONS. MR. W. E. COUSINS, AUGUST 29th, 1866.

"Since my last communication, our various agencies and operations have been steadily maintained, and, in spite of adverse influences, the number of church-members has been increasing, though our congregations, both at Ambatonakanga, and in some of our village stations, are less than they were at the commencement of the year. To some extent this arises from the prevalence of infectious diseases, such as small-pox and hooping-cough, which have been carrying off many victims during the past six months. Some, fearing these diseases, have absented themselves, and kept their children from chapel lest they should take them. But this alone does not account for the evident decrease in attendants at our chapels, and I know that many have been alarmed at recent movements and changes on the part of the Government. The Malagasy are highly suspicious, and draw what seem to us strange conclusions from very little things; added to this, they are easily alarmed, and, in consequence, great uneasiness has been produced in the minds of a large number of our adherents, and the less decided of them have fallen off for a time. Probably you have already heard of the impression made when the pigs were banished from the neighbourhood of Antananarivo. Unaccountable as this may appear to British Christians, we cannot hide from ourselves the fact, that both the heathen and the Christians here connect religion and pigs together, and imagine that when the latter are banished, the former is in danger too. However, we continue as we were, and our plans are becoming more matured and effective, and we hope that the name of Christ will yet be preached in every part of this land.

"At Ambatonakanga we are going on much as ever, hoping for the day when we shall pass from under the cloud into a brighter sky. Our miserable old chapel is sufficient to chill the zeal of the most ardent, and the people often tell me that they cannot be very diligent to come to the week-evening services, &c., whilst they are conducted in such a cold and gloomy building. When we get into our new church, we hope to make a little more progress, but at present it is hardly to be wondered at that we do not get many fresh faces in our congregation, seeing that there are so many really good places to choose from. The congregations are tolerably good, but not so full as they were."

2.—Visits to Country Churches.

"Our new school-house, the money for which was kindly obtained by Mr. Ellis, is progressing well, and we hope to have it ready for opening by the time the church is finished. Ratsilainga, who was our teacher, has been taken away by the Queen to teach her adopted children and the children of the leading officers. They formerly were under the instruction of the Catholic missionaries, but for political reasons were transferred, not exactly to us English missionaries, but to one of our well-known native pastors.

"Our work, as a church, in helping the smaller churches in the country, has proved a successful undertaking, and we have now become quite accustomed to regular itineration. There are usually two or three of our stations supplied from Ambatonakanga every Sabbath, and sometimes even four or five of them. My own share of this work is the heaviest, but it is almost as pleasant as any that could fall to one's lot. I have visited each station once on the Sabbath every three months during the year, and have on these visits baptized any who have been candidates. In addition to this, the Bible classes on the Wednesday have been kept up and well attended. By a little management, I contrive to meet the people of six of our stations every fortnight. We hold but four classes, two every Wednesday, but in two of the villages the churches unite with those nearest to them. These classes have become quite a feature of Christian life in Madagascar, and are held by each missionary in his own district. We read a chapter verse by verse, and then talk about it for an hour and a half or so. After this is finished, the pastors and preachers ask questions about texts that puzzle them, or that they wish to preach from, and some of them give me a slip of paper with a text written on it, and ask me to bring it back in a fortnight's time with suitable divisions and passages of scripture for quotation, so that they may have a sermon to preach. It may be questioned whether it is wise to supply divisions for sermons to others, but really our village pastors have a very difficult task to prepare anything new or fresh for their people. They have no European near to help them in any way, and as yet we have but very few books in the language, but still they maintain their several congregations, and for my part, I think a little occasional assistance is wisely given, and, under the circumstances justifiable."

3.—A Village Chapel and an Idolatrous Village.

"At Manjakaray we are building a neat brick chapel, quite a model village chapel, in fact. As it is within an easy distance, Mr. Sibree has taken the oversight of the work, and has been both architect and foreman in every department. The walls are nearly up, and we shall probably have the place opened before Christmas. The windows and doors are pointed arches, and one end of the building is a semi-decagon, with small windows in each division, whilst the other end is a gable with a circular window in the triangle. We urged the people to build a good place, instead of being content with the ordinary mud buildings, and they have done well. During the erection of the new building, the school has been discontinued, but we intend recommencing when this shall be completed.

"Ambohimanarina, mentioned in the statistics forwarded two months

ago, is still without a place of worship, much to my regret. The money had been promised by the church at Ambatonakanga, and we fully intended to have built it this year, but have had to relinquish this purpose. It is a large and populous village, but intensely heathen, and many of the inhabitants hearing that there was a project for building a house of prayer there, declared that no one should do so. This feeling increased after the pigs were sent away, and as there are no Christians of influence living there who could superintend the work, our friends thought that it would be better to wait until next season. To give you an idea of the superstitiousness of the people at Ambohimanarina, I may mention that many of them report that both Mr. Sibree and myself have died in consequence of our rashness in going to the village to examine a proposed site for the chapel. Although assured that we are living, they refuse to believe it.

"I have lately been to a small village, considerably to the north of Ambohimanga, called Isoaka, where *a church in a house* has been established. It is quite close to the sacred idol village of Amparafaravato, a place almost as holy as Ambohimanga, but some of the inhabitants of this dark town were at the chapel at Isoaka to hear me preach. One woman was pointed out to me as having been frequently hindered by her relatives from coming, and as having even been bound with cords on a Sabbath morning, to keep her at home; but she never lets an opportunity pass unheeded, and is often found in her place. The small congregation at Imanankasina has been weakened by the loss of one of the pastors, who has been the chief stay of the church, but who has been made an officer of the newly organised body guard of Rasoherina. As these guards are to be on constant duty and near at hand, this pastor has been obliged to move to the town, together with his family and slaves. A new place of worship had been commenced by him, but it has been given up. Thus we have our difficulties as well as our encouragements."

4.—Ampamarinana Church. Mr. Briggs, August 27, 1866.

"I trust my last letter to you was sufficient to show that the prosperity of the work of Christ amongst us not only justified the erection of the church, but that it was becoming a necessity; and I am happy to say that, since the commencement of the present year, our efforts have been more blest, and our numbers more rapidly increased than ever they have been before. Since the 1st of January (the date of my last) we have admitted fifty-six members, which makes our present number 196. Amongst those who have been baptized during that time are two sons of one of the nobles and one of the principal officers who formerly was a bitter enemy of the Christians, and did all he could to oppose them. His baptism was a source of great joy to the Christians, who regarded it as a further evidence of the Divine power of Christianity. During the last two months our congregations have not been quite so good, and things have not looked so bright as during the six months previous. This has been owing to several reports and actions of the Government, of which you have no doubt been made acquainted, and which have produced the impression on the minds of the natives, that the Government is not so favourable to Christianity as was supposed, and is inclined to hinder, if possible, its spread in the country. But,

whatever opposition there may be in some quarters, I do not think there can be any fear respecting the future of Madagascar. It is true there are some members of the Government who would be glad to see all the Christian churches razed to the ground and all Europeans sent out of the country; but there are others who take the Christians' part, and the fact that there are not less than 4400 Christians (members of churches) in and around the capital, besides others at a distance, together with the important fact that nearly all the young men, sons of the highest officers in the capital, have either been baptized or are regular attendants at our services, is sufficient ground for believing that the days of heathenism are numbered, and that, after a few years, Christianity will be the ruling power in Madagascar.

"Perhaps the present lowering of the cloud, if such language be not too strong, will be for our good, coming as it does after eight or nine months of unprecedented prosperity. It may be we have been feeling too much at ease, and, in the enjoyment of the gifts, been forgetful of the Giver, and now we are reminded that our strength is not in ourselves, and that it is only as we labour and pray that the work of our hands can be made to prosper."

5.—Work Accomplished and Work Remaining. Mr. Pearse.

"If the presence of seven chapels, three of which will hold more than 1000 persons each, and the smallest of the remaining four of which will accommodate some 400 hearers, all of which are tolerably full every Sunday, and some of which are occasionally crowded to excess; if the attendance of hundreds of children at week-day schools; if the fact that many adults, who had grown up in ignorance, are now learning to read and write; if the sale, on no limited scale, of Bibles and other books, including a small two-monthly magazine, published by the missionary press; and if a growing desire on the part of the people to procure decent clothing for themselves and their children, as well as better houses for their dwellings, and all this more or less through the influence of missionaries; if these be signs that the missionaries are doing no good, then let their work cease, and let them return with all speed to their native land; but, if otherwise, then let our enemies be silent till they have a better cause, and let our friends at home give hearty thanks to Him who is faithful to His promises, and who thus blesses the labours of His servants, weak and imperfect though they may be.

"But while I say this, let it not for one moment be thought that Madagascar is Christianized. Far, far from it. The Queen and many of the officers of the Government, and the majority of the people in this city, as well as of those in the country at large, are still living in idolatry, superstition, and ignorance. A sad and melancholy truth! A fact which surely few can hear without at least wishing 'God speed' to those who are endeavouring to teach the knowledge of the true God, and of Christ the only Saviour. The fact is sometimes an oppressive burden to the missionary, and leads him to adopt with earnestness the cry—

> 'Come, Lord, and tarry not—
> Bring the long-looked for day;
> O, why these years of waiting here,
> These ages of delay?'"

6.—Analakely Church. Mr. Pearse. November 30th, 1866.

"It is now just twelve months since our new chapel was opened at Analakely, and I am happy to say that during the year our Sunday services have been carried on without interruption, and, we trust, with benefit to the people and to the glory of God. The usual congregation is a considerable increase upon the number who attended before we moved into our present spacious and comfortable building. Sixty-seven adults have been publicly baptized during the year, and during the same period sixty-eight persons have been admitted to the fellowship of the Church, making the total number of members on our Church-book exactly 400 at the present time. Our day-school, unfortunately very inefficiently worked, through the difficulty in procuring native teachers, has been attended by an average of eighty scholars, and an adult class for teaching writing, held four mornings a week at 6.30 A.M., has been most successful. The number in attendance this morning was eighty-four. A Bible-class by myself, every Wednesday, and especially one held every Thursday by Mr. Cameron, have been well attended by young men and native preachers. The Sunday-school has been carried on under the efficient superintendence of Mr. Cameron, who has so long devoted himself to this department of Christian labour. Our loss at Analakely will be very great, should Mr. Cameron leave Madagascar at the time when his engagement with the Society ceases. He is much loved by many of the natives, and is held in higher estimation by the Queen and many of the officers than any one else connected with the Mission. It was only on Sunday last that a man came to me with tears in his eyes, asking me if it was true that Mr. Cameron was going home; for he had heard a report to that effect."

7.—Zeal of the Church. The Same.

"One very pleasing movement has been made by the members of our Church during the past six months, and is a sign that the natives are becoming increasingly alive to the duty of sending the Gospel to those who have it not, and also that they are willing to deny themselves to accomplish that object. We occasionally send preachers to a few of the villages to the north of the city, to preach on the Sunday; but there is one village, called Ambohibemasoandro, some fifteen miles distant, and too far for any one to go every week. The Church have appointed one of their number to go and live there, to do the work of an evangelist, and they are now paying twelve shillings per month toward his support. From the accounts this native has sent in to us, it appears that the number of the hearers is increasing. They have hitherto assembled in the house of a native, but an effort has been made to secure them a small chapel, and now the building is in a fair way towards completion.

"In many of the more distant parts of the country we learn from native travellers that there is a great willingness to receive the Gospel message, and a great desire among the people for teachers and missionaries. I have lately received two letters from places at a considerable distance from this city. One is from Ambatondrazaka, a considerable town, and Hova military station, some five days' journey to the north. The writer, after thanking me for a Bible and some smaller books I sent them, says, 'Send us a teacher, or a preacher, or

some one to teach singing, or come yourself.' Should it meet the approval of the Directors, I purpose visiting this place next good season. Another letter is from Mahabo, on the west coast. A member from our Church at Analakely was sent there some eight months since to occupy the position of commander. Soon after his arrival he wrote a note to me, of which the following is an extract :—

" ' We have finished a chapel and formed a congregation. We wish for testaments, hymn-books, and lesson-books ; for those are not sufficient which I brought with me; and, if you like, write to our friends across the sea, for, perhaps, there is a missionary who would like to come and live here and teach the people.' "

8.—A Missionary Prayer Meeting. Mr. Jukes. November 30, 1866.

"I have been very much gratified with our monthly united missionary prayer meetings. They are held on the first Monday in the month by rotation in each of the churches, and are always crowded, even when they take place at an inconvenient time in the day. The last meeting was held in Mr. Toy's church at Ambohipotsy ; and, although the service was announced to commence at 9 o'clock A.M., there were crowds in and around the building long before that hour. Mr. Toy told me that the keys were fetched from his house so early as 6 o'clock, to throw open the doors to the people, who were at that time waiting for admission. When I went, a few minutes before nine, the church was densely filled, and large numbers were standing round the windows and doors because there was not room for them inside. I should think there were at least 1600 persons present, all of whom seemed to manifest great interest in the service. Several prayers were offered by missionaries and native preachers, and a stirring address on the 'five talents' was delivered by Mr. Pearse, which was listened to with breathless attention, and appeared to produce great effect. It really did my heart good, and caused me to praise God for His goodness, as I sat on the platform, remembering I was in a heathen land, and looked down upon that vast concourse of people assembled together the first thing on a Monday morning to hold a missionary prayer meeting."

9.—Popery in Madagascar. The Same.

"I presume you have heard that six additional French priests have arrived here, accompanied by two or three Sisters of Mercy. They are now as strong, or perhaps stronger, than we are, so far as actual missionary labourers are concerned, but their congregations are not one-eighth so large as ours. Animated, however, by all the zeal and energy which usually characterises the members of the Papal community, they are resolved upon propagating the doctrines of their cruel system. We feel that we must not be behind them in zeal and activity; and, being 'endued with a power from on high,' I am sure we shall not. The prayers of our Christian friends in England, who would have the truth as it is in Jesus triumph over error, are greatly needed in our behalf; and the reflection that we are remembered in 'secret chambers,' before many family altars, and in hundreds of religious assemblies, is no mean source of encouragement to us. May the enormities of the Papacy, which God in His inscrutable counsels once permitted to spread its branches over and darken our own beloved land, never take root in the soil of Madagascar. 'Rise up, O Lord, and scatter thine enemies.' 'Let righteousness and truth prevail.' "

III.—THE MADAGASCAR CHURCHES.

In October, 1862, it was resolved by the Directors and supporters of the London Missionary Society to erect four Special Churches in the capital of Madagascar, to be Memorials of the native brethren who had fallen as martyrs during the long persecution. These churches were to be placed in localities closely connected with that persecution. At Ambatonakanga was the prison, once a chapel, in which several had been confined. At Ambohipotsy the first martyr, Rasalama, was speared. At Faravohitra, at the north end of the city, four nobles were burned at one time. At Ampamarinana fourteen were, on the same day, thrown over the precipice. For the four churches the friends of the Society have contributed the sum £13,413. 11*s.* 8*d.*, and about £500 more have been promised; of this amount, £2851 were gathered by young people for the church at Faravohitra. The work of the churches has now been proceeding for a considerable time, and substantial progress has been made. It was hoped that all four would have been speedily completed. But churches and houses are not erected abroad so easily as at home. Even amid many facilities, as in India, they rise slowly; and in few countries was the way so little prepared for such formidable works as in Madagascar. There were no masons and labourers of experience to be found, capable of erecting them. These had first to be gathered, and then to be trained. Materials had to be brought from a distance, without carts, without machinery, and without roads; timber was to be cut and transported; limestone to be carried; bricks and tiles to be made from good clay, only to be found in chosen spots. When the sites were obtained and cleared, and when the work had commenced, a new difficulty arose, which has proved a most formidable one, both from its long continuance and the extent to which its influence has been felt. As is frequently the case in eastern countries, the workmen employed by the builders have been frequently called away on Government duty, either to labour on public buildings or to attend military drill. At times they have been able to work on the churches only a single day in the week. The delays occasioned by these causes have been endless and most trying. But the brethren have met them with energy and perseverance; and some portions of the work are now approaching completion.

The first church commenced was that at Ambatonakanga, under the charge of Mr. Cameron and Mr. Sibree. Mr. Pool then devoted his attention to the second, at Ambohipotsy.

The following extracts from the missionaries' letters convey the latest intelligence respecting them:—

1.—Ambatonakanga. Mr. Sibree. October 31st, 1866.

"In August I had the satisfaction of laying the top stone of the spire at Ambatonakanga, and setting the finial. The church is now being ceiled, and I should think it could be easily completed and opened by the end of the year. The gallery has not yet been put into its place, and I believe a great part of it is still unworked. The drawings of this gallery were completed a year and eight months ago, and the tracings not very long afterwards."

2.—Ambohipotsy. Mr. Pool. October 31st, 1866.

"Taking all things into consideration, I do not think it possible to push the work at Ambohipotsy faster. The first arcade of columns is not quite completed; the tower is up to the sill of the gallery windows; the apse has the window arches set: one gable is up to the springers over the lancet windows; the other is a long way behind. Again, I don't think a single tile is made for the building; the framing for the north gallery is up, not the joists. The Portland cement is still at Tamatave."

3.—The Same. Mr. Pool. November 30th, 1866.

"Of the timber, I hope fully two-thirds is purchased. The staircases are all cut out and wrought; most of the panelling for gallery fronts, and the inclosures to class rooms, are in a forward state; the framing (not the joists) is fixed for the north gallery, and five out of six king-post trusses are framed for the other two; two hundred rising pieces, for stepping the floors of the galleries, are also ready for fixing; a quantity of flooring is also partially prepared. I have procured nearly all the bolts required for the roof; there is yet very much work to be done to the roof ere it be complete; at present the timber is not good, nor can I procure any until the sap is fully up, say after Christmas. Most of the outer walls are finished, the triplet window in one transept gable will have its arches fixed to-morrow, and after one more course will remain until the roof is on; the other is considerably behind, owing to the illness of the men who undertook it. The tower is rising. I hope to report progress on it next month. My great drawback is the want of large stones for the celestory arches; I shall get them eventually, but both quarrymen and masons avoid them. The carpenters are busily engaged at Mr. Hartley's church at Andohalo. I hope it will rise rapidly; while I attend to it, I will on no account neglect Ambohipotsy, as I know your anxiety respecting it."

4.—Faravohitra and Ampamarinana.

The case of these two churches was brought before the Directors at their first meeting in February. It was reported that the fourth church was to be of wood; and that, after providing for materials in hand, and the expense of superintendence, about £2000 would be available for the children's Memorial Church. It was then RESOLVED: That the sum of £2000 be appropriated to the materials and labour of the Faravohit Church: That a plan for the church be sent out without delay; and that a sum of between £500 and £800 be devoted to the fourth church. With these arrangements it is believed that the erection of the four churches will be brought to a satisfactory issue, and that they will be completed for the sum specially contributed for the purpose.

IV.—SOUTH AFRICA.—ZUURBRAAK.

ZUURBRAAK is one of the Christian settlements, called INSTITUTIONS, within the colony of South Africa. It is in the district of Swellendam, about twelve miles from the town of that name, and lies due east from CAPE TOWN at a distance of a hundred miles. The Institution contains a large tract of land, of which 350 acres are under cultivation. The population numbers 1200 persons, of whom 197 are Church members, and there are 450 attendants on public worship. The Institution has three out-stations. The resident missionary is the Rev. D. HELM, who became a missionary of the Society in 1836. Mr. Helm succeeded his venerable father, who died in 1848, and some of his own sons are preparing for missionary work.

1.—SUFFERING AND LOSS IN THE COLONY.

"What I have to communicate of the present state of the Mission, both as regards temporal and spiritual matters among us, however unsatisfactory and discouraging, is nevertheless truthful, and to us a painful reality.

"In the providence of God we have been brought to great straits by the severe drought, which, with some intermission, has continued for more than five years, and which has increased in intensity till very recently. Already this has been the cause of heavy losses and great suffering, and will be productive of still greater distress, such as never before in our experience was felt in this colony. As may be expected, this state of things bears very hard on the labouring classes, who are now wholly without resource and employment. Another evil resulting from the scarcity of food and want of employment is the great increase of theft, and, I regret to say, that we are not exempted from this trouble. We have among us a class of people, reckless characters, who evidently live by committing constant, almost nightly, depredations on the flocks and gardens of our own people, as well as of the surrounding farmers. The impunity with which such depredations are carried on causes us to fear that these acts of dishonesty, at first resorted to under the pressure of want, will to a great extent become a permanent habit, even after such pressure has ceased to exist. All out attempts to bring such characters under the influence of the Gospel have hitherto proved fruitless, and, as we have no means or power to remove them from the Institution, it is feared that they will prove a source of perpetual loss and trouble to us."

2. STATE OF THE CHURCH.

"The various services have been sustained during the year at the several stations; and, while we hope that the preaching of the Gospel has not been fruitless, it is not our privilege to record the conversion of any of our hearers, as resulting from it; at times we are indeed encouraged to hope, by the devout attention with which the Word is listened to, that it is silently preparing the hearts of many for the blessing of the covenant; but when we notice this, month after month, and year after year, and see no results, we feel discouraged, and are ready to conclude that we are labouring in vain. The attendance on the means of grace during the year has not been good, often distressingly small; want of suitable clothing is one cause of this, and is no idle excuse; the people are very poor, and all kinds of clothing stuffs very expensive. We therefore now hold services on the Sabbath after-

noons in three different parts of the village, to which those are invited who cannot attend the public services. I am assisted in this work by Mr. Wimmer and the deacons.

"The number of Church members has considerably decreased both here and at the other stations. Besides several deaths, it has been our painful duty to exclude rather a large number from Church fellowship, the greater part for immorality; some of these cases, from the position which the parties held in the Church, have caused us much grief and sorrow. Of those in communion, we cannot say of all that they afford us satisfaction and pleasure. It is, nevertheless, encouraging to know that we have many earnest souls among us, who cease not to wrestle with God for the outpouring of His Holy Spirit, and we regard it as a good sign that, in a time of such general spiritual depression, their love to the cause of Christ, and their attachment to the Gospel, remain undiminished.

"The amounts contributed last year, for the support of the Mission, are far below the collections of former years. But, while the present distress continues, and the people have to struggle for a bare existence, we cannot look to them for support; and I feel certain that, under the circumstances, the Society will not refuse the aid they seek for maintaining the Mission, until it shall please God to favour us with more prosperous seasons. The schools have fallen off very much, and numbers of naked children prowl about the streets for such scraps of food as can be found, or, what is still more to be deplored, to pilfer the gardens.

"In conclusion, I would merely observe that the state of the Mission causes me much anxiety; the future is dark at present, no way of relief seems to open. Our hope is in God; He is ever faithful. Could we be privileged to witness a revival of God's work here, that would greatly alleviate our trials, and prove a source of comfort to us; but at present no sign of the approach of such a blessing is perceptible. May God in mercy hear our prayers, and speedily send us help. We earnestly beg an interest in the Christian sympathy and prayers of the Directors; never before did we stand more in need of these."

3.—The Missionary's Spirit under Trial.

"I do not mention these things as hardships; I am thankful to say that I do not consider them such. I would cheerfully submit to even greater privations for the cause of Christ; but I think I would not be doing justice to my family, or acting fairly to the Society, did I withhold these facts from the Directors, and, however reluctant, I feel that I ought again to apply to the Society for aid for Mr. Wimmer and myself. If the people were in a position to raise our salaries, nothing should induce me to ask a single penny from the Society, and so I have told them; but, while the hand of God is so heavy upon them, and they have so much suffering to endure, we cannot look to them for support. They, moreover, know that we share their poverty, and many of them cordially sympathize with us in our trials, and it would add to their distress if they thought that no source of relief were open to us under these circumstances."

In view of the severe privations of the South African Churches, lasting so

long, and endured, in most instances, so bravely and patiently both by ministers and people, the Directors have, by a special RESOLUTION, expressed their deep sympathy with the brethren in the trial which they have been called to bear. The various sums asked for by the missionaries as necessary to their comfort have all been granted; and we trust it may be long before they are so tried again. In the autumn of last year it pleased God to visit the colony with abundance of rain; and we trust that the gift of the Holy Ghost may also be largely poured upon the native Churches, to enrich, to sanctify, and bless them.

V.—WEST INDIES.—BERBICE.

BERBICE is the eastern portion of the colony of British Guiana, on the coast of South America. NEW AMSTERDAM is a small town of 4000 people, on the river Berbice. The Society has ten Stations in the colony and seven others in the neighbouring colony of Demerara. Mr. PETTIGREW is missionary of ALBION CHAPEL, and went to Berbice in 1841.

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1. LETTER FROM REV. G. PETTIGREW. JANUARY 22, 1867.

"I have the pleasure of forwarding our offering at Fyrish for the Widows and Orphans' Fund, and only regret it is not a larger sum. This would have been the case had I not been from home on the day the collection was made. Of late I have seldom been one whole Sabbath with my own people. This is a very undesirable state of things, and you will not wonder that I am feeling very anxious to know the decision of the Board as it respects New Amsterdam. Berbice has been singularly unfortunate of late, and unless something be done, and that speedily, to strengthen the Mission, there is great reason to fear the results of our present position.

"Ours are verily a peculiar class of people. I wish they were so in the best sense of the word; but they are not so. Still, they have their good qualities, which occasionally appear in their actions. Last night a labouring man came unexpectedly and gave me 1*s.* 8*d.* for 'them widows and children.' He was formerly a slave in Surinam; now he is a member of the Church here, and a steady, though still a poor man. Not long ago an old member of the Church told me that he did not think it right to give any money to people out of the country. I replied by asking him where he would have been now if English people had acted after his fashion.

"We find our greatest difficulty amongst the young people who have been taught in our schools, especially at our out-stations. In former days the man appointed by the minister would always get an attentive hearing; now it is far otherwise, and only the minister himself will please. If the young people would only give as liberally as they expect to receive, it would be well to encourage them; but this is far from being the case."

VI.—NOTES OF THE MONTH.

1. Special Prayer-Meeting in the Mission House.—Solemnly impressed with a sense of their responsibility in the present crisis of their affairs, including its financial position, its lack of missionary candidates, its serious losses by death and the failure of health, the Directors invited the pastors of the Churches connected with the Society specially to meet them for prayer and consultation, on the afternoon of Monday, the 4th of February. On that occasion nearly a hundred and twenty persons were present, amongst whom were a large number of the leading ministers in London and the majority of the London Directors. The Rev. A. Macmillan, Deputy-Chairman of the Board, presided, and opened the meeting by a brief prayer; after which he read the circular of invitation. With intervals of singing and the reading of Scripture, the devotions were led by the Rev. Messrs. Harrison, Mannering, M'All, Allon, Roberts (of Holloway), and Viney, who laid before the Throne of Grace the case of the Society in earnest and definite prayers, dwelling on its present needs, its officers and Directors, the missionaries abroad (especially the solitary labourers), their converts and Churches, and the heathen to whom they preach; while Mr. Binney specially "commended to God and to the word of His grace" the children of the Mission families, and the children of pastors at home, in the most tender, affectionate, and touching petitions. Mr. Stoughton and Dr. Spence, in a few hearty words, pleaded the great claims of the Society on the affection and confidence of Christian men; and urged that the Congregational churches should do greatly more for a Society which is their chief means of fulfilling their duty of preaching the Gospel to the heathen world. It was felt on all hands that any formal resolution to support the Society in its hour of need was quite unnecessary, and would rather jar upon the deep spiritual feelings and convictions which the service had produced. The meeting lasted two hours, and was acknowledged by many to have been one of the most refreshing and delightful meetings they had ever attended in connection with the Society.

2. Recent Contributions.—During the last few weeks, the Directors have been greatly encouraged by the contributions forwarded to them in aid of their funds. At the end of January a legacy from an old friend was notified, amounting to £2000. Another was reported from Birmingham of £105; another from Eastbourne of £100. A Welsh lady has left them £100; and the widow of one of the deacons of a church in South London, the same amount. Another legacy of £100 was paid at once, duty free. One gentleman sent a donation of £100; G. R., a donation of £50. A lady sent £250, "in memory of her beloved husband;" and two ladies in one of the northern counties, £150. Their old and valued friend, H. Hopkins, Esq., forwarded to them from Hobart Town a cheque for £300, and offers to join fifty gentlemen in presenting to the Society a donation of £500 each, or any other sum that they may name; while a minister forwards a donation of six shillings from a poor widow receiving parish support, who devotes one-twelfth of all she gains or receives to the missions of the Society. Surely these encouragements of affection, sympathy, and gifts come from Him who says, "The silver is mine, and the gold is mine;"

and who has promised, "Before ye call I will answer: and while ye are yet speaking I will hear." May many hearts be stirred up thus to give and thus to pray for the Society in its time of need.

3. Usefulness of a Minister's Child.—A minister's wife, writing about the recent prayer meeting, says:—"In my own humble sphere, I have been permitted to see what one minister's child can do in raising the subscriptions of a very small cause from four or five pounds to thirty pounds per annum. As a rule, the ministers' children are favourites with the people. May not, then, one of our petitions at the Throne be for a fresh baptism of missionary zeal on our own children?"

4. Widows and Orphans' Fund.—Last month it was stated that, owing to unfavourable causes, a serious deficiency was apprehended in the total receipts of this fund, and the special attention of our friends was invited to the matter. During the month many additional sums have been forwarded to the Mission House, and we now record with thankfulness that the receipts have reached the collections of last year, and amount to £2048. 18s. 1d. An additional sum of £400 will bring them up to those of the most prosperous years. In several places the offering has not been confined to the members of the church, but was made by the congregation at large.

5. Anniversary Services in May.—We are happy to announce, among other arrangements for the Society's Anniversary, that Professor McCosh, LL.D., of Queen's College, Belfast, will preach the Sermon at Surrey Chapel; the Rev. Alexander Thomson, M.A., of Manchester, will preach at the Poultry Chapel (instead of at the Tabernacle); and George Leeman, Esq., M.P. for York, will take the chair at the Exeter Hall Meeting. A Sermon to Young Men will be preached in Westminster Chapel on the Thursday evening; and there will also be Services for the Young at Kentish Town, Kingsland, and Craven Hill Chapels.

The accounts of the Society will be closed for the year on Saturday, March 30th. The officers of Auxiliaries in London and the country are therefore requested kindly to pay their contributions to the Home Secretary, the Rev. R. Robinson, on or before that day.

6. Rev. Dr. Tidman.—The missionaries and friends of the Society will rejoice to hear that, during the past month, Dr. Tidman has so far recovered a measure of health as to be able to attend several meetings of Committees, and of the Board, in the Mission House, at which he was warmly welcomed by the Directors.

7. Death of the Rev. W. Whyte, M.A.—It is with deep regret that we have to announce the death at Madras of our young brother Mr. Whyte, who proceeded thither only during the last summer. On his voyage, Mr. Whyte developed symptoms of pulmonary disease of an unexpected and alarming character. On arrival he was received by his colleague, the Rev. George Hall, and nursed with the greatest tenderness and care. But skill and kindness were unavailing to retain the life which the Lord had seen fit to bring to an end, and

on the 30th of December he breathed his last. It was in his heart to labour for the Lord in India, but the desire only was accepted. "It was well that it was in thine heart," was all that the Lord said, and he reached India only to find a grave. Mr. Hall writes in touching terms of Mr. Whyte's last hours; and says:—

"Our departed brother knew he was going from us, and had made every preparation for the great change, although, as is common with consumptive patients, a ray of hope would sometimes come during seasons of comparative freedom from the more painful symptoms of the disease. When the end came he was ready. A few hours before his death he told me he had not such ecstasy as he believed some enjoyed, but he had a calm firm conviction that Jesus was with him and that all was well. The next day was the annual United Communion of all our churches in Madras, at which I had to preside, and, adverting to this, Mr. Whyte remarked how much higher and nobler would be the communion he would enjoy on that Sabbath. Then he thought, too, of our dear little Alice, who was taken from us not a month ago, and a smile lighted up his wan face as he spoke of the pleasure he would have in so soon seeing her in heaven. The calm peacefulness of his look, and the strong sustaining faith shown by every word he uttered, were calculated to make a deep impression on all who were privileged to stand by that dying bed. One could not help mentally exclaiming, 'Let my last end be like his.'

"This is a sad bereavement to his youthful sorrowing widow, after only seven months of married life, and she claims our most fervent prayers and deepest sympathy. Mrs. Whyte is, I am happy to say, graciously sustained under her loss, being supported by the promises of the Gospel, and the assurance that her beloved husband is now in glory."

The Directors have expressed their deep sympathy with Mrs. Whyte, and with the Madras missionaries, in the great sorrow and disappointment which this unexpected trial has caused them. Is there no one among the young ministers at home, like Mr. Whyte, "eminently fitted to labour among the educated young men of Madras," who will offer himself to be "BAPTIZED FOR THE DEAD"?

8. MISSIONARY DEPARTMENT OF THE PARIS EXHIBITION.—At their last meeting it was reported to the Directors that the arrangements of the Society in connection with the Paris Exhibition had been completed, and twenty cases had been despatched. These cases contain a large and valuable collection of idols, canoes, clubs and spears, instruments of devil-worship, native cloth, and the like. They have safely reached Paris, where they will be duly arranged by our missionary, the Rev. T. POWELL, of Samoa, and the Rev. SAMUEL WILLIAMS. The total expense involved by the Exhibition will amount to £180, and the Directors are anxious that no part of it shall fall upon their ordinary funds. They have received donations amounting to £32, and will be glad to receive others. Deep interest has been felt by many friends of the Society in the missionary element of the Exhibition. A great deal of missionary information will be spread in connection with it, and we trust it will prove a great success.

NEW YEAR'S SACRAMENTAL OFFERING TO WIDOWS' FUND.

London and its Vicinity.

Anerley	1	10	0
Bethnal Green	3	13	0
Bishopsgate Chapel	5	0	0
Blackheath, additional	0	17	0
Bromley	4	10	0
Camberwell Green	23	10	0
Clapham Congregational Ch.	25	0	0
Claremont Chapel	14	5	10
Clifton Chapel	2	0	0
Craven Chapel	20	0	0
Craven Hill Chapel	25	0	0
Ebenezer Chapel, Shadwell	2	0	0
Eccleston Chapel	10	0	0
Falcon Square	5	0	0
Finchley	3	10	0
Hanover Chapel, Peckham	9	0	0
Harley Street, Bow	4	12	0
Haverstock Chapel	11	7	0
Holloway	11	15	0
Horbury Chapel	7	11	0
Jamaica Row	3	0	0
Kentish Town	13	12	2
Kingsland	10	7	0
Latimer Chapel	1	0	0
Lewisham: High Road	9	6	8
Merton	2	11	0
Mile End New Town	3	3	0
New College Chapel, addl.	1	0	0
Norwood: Upper	5	15	1
Oaklands Chapel	1	7	0
Offord Road	9	12	6
Peckham Rye Chapel	3	10	0
Poultry Chapel	22	14	11
Robert Street Chapel	2	15	0
Stepney Meeting	6	0	0
Tolmer's Square	3	0	0
Tooting	1	0	0
Trevor Chapel, Brompton	6	0	0
Trinity Chapel, Brixton	11	5	10
Mrs. Payne	1	0	0
Victoria Park	4	4	0
Winchmore Hill	3	0	0
York Street, Walworth	7	0	0
D. S. N. H.	0	2	6
E. W.	0	10	0
W. F.	0	5	0

Country and Abroad.

Alfriston	0	10	0
Alton	3	10	0
Amble	0	14	7
Andover	6	2	10
Arundel	1	2	9
Ash, next Sandwich	2	8	7
Ashley, Staffs	0	10	0
Ashton-under-Lyne: Albion Church	12	0	0
Auckland, New Zealand	15	8	0
Avebury: Free Church	1	1	6
Banbury	1	6	6
Barrow	0	6	6
Basingstoke: London Rd.	1	0	6
Wote Street	1	1	0
Bedford: Bunyan Meeting	10	10	0
Howard Church	3	5	2
Berbice: Fyrish	4	0	0
Beverley	2	2	3
Bideford	3	2	2
Birkenhead: Oxton Road	10	10	2
Birmingham: Bordesley St.	1	0	0
Edgbaston	19	16	6
Highbury Ch.	3	8	3
Moseley Rd.	2	18	0
Saltley	1	12	6
Blackburn: James Street	4	0	0
Booth	2	0	0
Bournemouth	6	1	2
Bradford-on-Avon	1	7	3
Bridport	2	4	1
Bridgwater	2	3	9
Brigg	1	0	0
Brighouse	4	2	9
Bristol: Castle Green	5	6	6
Broad Oak	1	0	0
Bromsgrove	1	6	6
Bruton	0	18	0
Buntingford	1	7	0
Burnham Market	1	0	0
Burley	1	5	0
Bury: Bethel Chapel	1	0	0
New Road Chapel	1	14	0
Castlecroft Chapel	1	0	0
Bury St. Edmund's: Whiting Street	2	1	6
Northgate St.	2	0	0
Castle Hedingham	6	8	0
Chalford	0	13	0
Chelmsford: London Road	10	0	0
Chertsey	1	7	0
Chester-le-Street	0	15	0
Chippenham	1	10	0
Chirk: The Quinta	1	1	0
Christchurch	4	10	0
Cleckheaton	2	2	0
Clevedon	2	2	0
Clitheroe	1	0	0
Colchester: Lion Walk	10	0	0
Coventry: West Orchard Ch.	4	0	0
Wells Street	1	7	9
Creaton	1	11	1
Crondall	1	6	0
Croydon: Trinity Church	6	6	0
Curry Rivel	0	12	0
Darlington	1	15	0
Darwen: Belgrave Chapel	3	3	0
Daventry	1	0	0
Dawlish	0	15	0
Deal	3	1	0
Debenham	1	5	0
Derby: Victoria Street	7	1	0
Joshua Denston, Esq.	5	0	0
Devonport: Princess Street	3	5	0
Dewsbury: Trinity Chapel	5	0	0
Ebenezer Cha.	2	12	0
Doncaster	5	0	0
Dorking	3	2	7
Douglas	3	0	0
Dover: Russell Street	5	0	0
Dronfield	0	16	0
Dudley	5	0	0
Ealing	5	19	0
Eastwood	1	0	6
Eastbourne	1	6	10
Egham Hill	5	11	11
Elswick	1	3	0
Faversham	3	0	0
Fordingbridge	1	1	0
Frome: Rook Lane	2	2	0
Gainsborough	2	6	0
Glasgow: Elgin Place	11	0	0
Trinity Chapel	2	2	0
Gravesend: Princes Street	10	0	0
Great Grimsby	1	11	7
Great Totham	0	16	6
Greenhithe	2	15	0
Greenock	2	7	6
Halifax: Harrison Road	5	0	0
Sion Chapel	6	0	0
Square Road	5	5	0
Hanley: Tabernacle	5	0	0
Hastings: Robertson St.	10	0	0
Haverhill	2	0	0
High Wycomb: Crendon La.	2	6	6
Trinity	2	3	0
Hoddesdon	3	1	3
Honiton	2	8	0
Hopton	2	10	0
Horsham	2	2	0
Huddersfield: Highfield	8	0	0
Hillhouse	2	2	0
Ramsden St.	7	0	0
Hull: Fish Street	10	0	0
Huntley	1	5	0
Ipswich: Tacket Street	5	0	0
Isleworth	1	17	0
Itchen	1	10	1
Jersey	2	2	6
Kettering	4	4	0
Kingsbridge	2	0	0
Kingston	5	10	6
Kirby Moorside	1	2	0
Kirkdale: Claremont	0	14	6
Lavenham	1	0	0
Leamington: Holly Walk	3	3	0
Leatherhead	2	2	0
Leeds: East Parade Ch.	15	0	0
Belgrave Church	6	0	0
Leicester: Bond Street	7	0	0
Gallowtree Gate	7	10	0
London Road	4	0	0
Oxford Street	3	3	0
Leigh Sinton, and Cradley	0	15	0
Lewes: Tabernacle	3	14	3
Limpley Stoke	2	5	1
Little Lever	0	15	0
Liverpool: Welsh Tabernacle	2	0	0
Newington Ch.	2	4	3
Long Ashton	2	5	0
Ludlow	2	3	6
Lutterworth	3	0	0
Macclesfield: Roe Street	4	0	0
Townley Street	3	10	0
Maidenhead	6	11	0
Manchester: Park Chapel	2	10	0
Manningtree	1	0	0
Mansfield	1	4	9
Marden	1	5	0
Market Harborough	6	11	2
Marlborough	1	6	0
Melbourne (Camb.)	2	11	10
Milborne Port	1	10	0
Middlesboro'	1	10	0
Morton, near Bradford	2	6	1
Mossley	2	5	0
Newbury	5	5	0
Newcastle: West Clayton St.	3	8	0
St. James's Ch.	15	15	0
Newport (Essex)	2	0	0
Northampton: United Com.	6	12	11
North Shields	3	9	8
Northwich	3	10	0
Norwich: Princes Street	5	0	0
Ormskirk	1	18	8
Ossett	2	0	0
Parkside	1	3	3
Pendleton	1	3	7
Penrith	2	0	0
Peterborough: Congl. Ch.	6	0	9
T. White, Esq.	1	0	0
Westgate Ch.	2	8	3
Plymouth: Union Chapel	3	3	0
Pocklington	1	0	0
Poyle	1	14	0
Preston: Lancaster Road	4	5	3
Radcliffe Bridge	1	4	0
Ramsbottom: Park Ch.	2	0	0
Reading: Broad Street	7	0	0
Trinity Church	8	0	0
Red Hill	3	0	0
Reigate	4	3	0
Repton	0	10	0
Ripon	1	5	0
Romsey	4	3	10
Ross	1	3	9
Royston: John Street	5	5	0
Runcorn	1	5	0
Salisbury	5	5	0
Saltaire	9	19	0
Sandbach	2	10	0
Selby: Bethesda Chapel	1	0	0
Shaftesbury	2	12	6
Sheerness: Alma Road	1	7	6
Sheffield: Howard Chapel	2	14	0
Sherborne	2	3	7
Skipton	1	0	0
Slough	6	10	4
Smallheath	1	10	0
Smethwick	2	2	0
Soham	1	0	0
South Shields	2	0	0
Sowerby Bridge	1	10	0
St. Mary Cray	1	14	9
Stamford	3	3	0
Stand	1	3	8
Stansfield	1	10	0
Rev. D. W. Evans	0	10	0
Stanstead	1	0	0
Stebbing	1	10	0
Stockport: Wycliffe Ch.	1	12	3
Stratford-on-Avon: Rother Street Chapel	2	0	0
Wilmcote	0	7	2
Stretford, C. C.	2	6	0

Sudbury	3	14	0
Surbiton	13	5	3
Sutton	3	0	0
Thame	1	0	0
Thatcham	1	0	0
Therfield	1	0	0
Thornbury	1	3	6
Throop	2	0	0
Tintwistle	1	17	8
Tisbury and Fovant	2	0	0
Tiverton	5	0	0
Torquay	9	7	2
Tottington	0	16	0
Towcester	1	10	9
Trowbridge: Tabernacle	7	0	0
Silver Street	1	1	0
Truro	2	8	0
Tunbridge Wells	4	0	0
TunbridgeWells: Countess of Huntingdon's Ch.	2	3	0
Turvey	0	10	0
Upminster	2	10	0
Uppingham	2	2	0
Uttoxeter	2	12	6
Uxbridge: Old Meeting	2	0	0
Providence Ch.	5	15	8
Walsall: Bradford Street	5	13	4
Warminster	2	17	0
Warrington	3	13	0
Wellingboro': Cheese Lane	1	18	9
Welford	1	17	0
Wells (Norfolk)	1	0	0
Wells (Somerset	1	8	1
Whitley	2	3	0
Wickhambrook	1	2	2
Wigan; Hope Chapel	2	3	1
Wilsden	0	10	6
Wincanton	1	1	0
Windsor	5	13	6
Winsham	0	2	1
Wirksworth	1	2	0
Wooburn: Core's End Ch.	1	1	0
Woodham Ferris	1	0	0
Woolwich: William Street	0	19	0
Wollerton and Ollerton	1	3	0
Wolverhampton: Snow Hill Church	3	1	0
Woodbridge: Beaumont Ch.	1	5	9
Quay Chapel	2	0	0
Worksop	1	8	0
Worthing	1	6	6
Previously acknowledged	855	13	11
	2048	18	1

CONTRIBUTIONS.

From 15th January to 16th February, 1867.

N.B.—THE CONTRIBUTIONS FROM OUR JUVENILE FRIENDS WILL IN FUTURE BE ACKNOWLEDGED IN THE "JUVENILE MISSIONARY MAGAZINE."

The details of the following Contributions will appear in the Annual Report.

LONDON.

J. Cunliffe, Esq. .....(D.) 100 0 0
J. Wontner, Esq. 21 0 0
P. Carthew, Esq. 10 0 0
G. S. V. 10 0 0
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Mark Mills, Esq., for India ... 5 0 0
A Friend, for Madagascar ... 4 0 0
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Adelphi Chapel, Hackney Road. Auxiliary Society 33 13 7

Craven Hill Chapel. B. C. B. 4 0 0

Horbury Chapel. Auxiliary, on Account 30 0 0

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Lewisham Road Congregational Church. Auxiliary, on Account 53 19 1

Newcourt Chapel. Collected by Miss Mason 1 6 0

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Walthamstow. Mrs. Carter 0 10 0

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F. Crowley, Esq., for Hope Town Chapel 1 0 0

Andover. E. W. A. 2 0 0

Asby by Whitehaven. S. R. Gritton 0 5 0

Avebury. Free Church. Contributions 2 1 6

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Ashwell 16 0 0
Barrington 3 16 2
Bassingbourne 5 5 8
Great Eversden 5 0 0
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Edgbaston, for High Caste Girls' School, Madras 30 4 6
Legge Street Chapel 3 12 6
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Bolton. A Friend, Belmont, per Mr. Lever 2 12 0

Bradford. Auxiliary Society, on Account 151 5 6

G. Knowles, Esq. 10 0 0

Brampton. Contributions... 4 8 1

Brentford. Collected by Miss Wheeler 1 5 0

Brighton. Legacy of the late S. Portlock, Esq., less duty and expenses 449 10 0

Bristol. The Misses Brewin, for Mrs. Corbold's School, Madras 5 0 0

Buntingford. Auxiliary, on Account 2 5 3

Chinley. Chapel Auxilary Society 12 6 2

Cirencester. Mr. W. H. Smith 1 0 0

Coventry. Well Street Chapel Auxiliary Society... 14 14 11

Devon. G. R. 50 0 0

Douglas, Isle of Man. Athol Street Church, for a Student at Madras 15 0 0

Eastbourne. A Friend..... 0 2

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Esher. Mrs. Scott 1 1 0
Mrs. Scott .....(D.) 5 0 0
Mrs. Guy 1 1 0

Essex Auxiliary Society. On Account.. ..... 76 5 5
Stambourne 4 2 0
Halstead. High Street 4 12 2
Castle Hedingham 22 0 6
High Easter 3 3 6
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Halstead. New Chapel 40 8 4
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Hitchin. Rev. D. Lloyd 1 1 0
Miss Lloyd 0 10 6
Mrs. Lloyd, for Widows' Fund 0 10 6

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Leeds. E. M. E.....150 0 0
Miss H. Frost..... 0 5 0

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Maidenhead. Auxiliary Society..... 71 17 4

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It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, *Home Secretary, Mission House, Blomfield Street, London.*

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